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Correspondence Course in Psychic Science

Part 4---Lessons 76 to 100

Subliminal Mentality, Subconscious Powers, Psychic Influence, Mental Fascination, Personal Magnetism, Mesmerism, Hypnotism, Thought-Transference, Telepathy, Mind-Reading, Psychometry, Clairvoyance, Crystal-Gazing, Mental Science, Character Building, Psychic Attraction, Thought-Force, Mind Power, Psycho-Therapy, Mental Healing, Absent Treatment, Psychic Development

and other branches of

Psychism and Mentalism

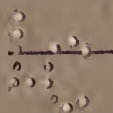
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new. Aug 2-5 '11.

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LESSON 76.

MIND-READING—(Continued).

We shall now direct the attention of the student to a class of experiments in mind-reading which is higher in degree than the “finding” experiments which we have considered, but which, nevertheless, depend upon the same general principle. In these experiments the **hand** alone of the demonstrator is guided by the mental forces, and not also his feet. That is to say, the demonstrator stands still and does not seek to discover the location of objects in other parts of the room, his efforts being confined to having his hand guided by the Subliminal Mind, and placed upon a certain object upon which the concentrated attention and thought of the guide is fixed. The demonstrator is blindfolded, and the hand of the guide is held in that of the demonstrator, as in the previous experiments, as a rule. Some demonstrators, however, prefer to hold the hand of the guide in the left hand, pressing it against the forehead, and using the right hand to “find” the thought of object.

The Card Experiment.

This experiment is typical of a large class of experiments, and the description thereof will serve to indi-

cate a variety of similar experiments without the necessity of going into detail regarding each. It is performed as follows: A number of cards are spread on a table or desk, and the committee or witnesses select one of the number. The demonstrator takes the hand of the guide, as aforesaid, and begins to circle his hand over the array of cards. The guide concentrates just as he does in the former experiments, and the demonstrator makes himself perfectly passive and responsive to the guidance from his Subliminal Mind, which acts upon the thought impulses of the guide. The demonstrator experiences the same vague "drawing" toward the selected card that he did toward the selected person or piece of furniture in the previous experiments. But the entire feeling seems to be concentrated in his arm and hand, the remainder of his body being forgotten. As he circles his hand over the array of cards he will soon begin to feel a distinct drawing toward a certain section thereof, and a corresponding repulsion from the other sections. This attraction and repulsion often becomes as marked and distinct as that manifested by a magnet. He accordingly avoids the sections which repel him, and allows his hand to dwell upon the part which attracts it. He narrows his circles and movements over the cards, and follows the line of the least resistance. Soon he finds his hand narrowed down to a small area of the table surface, and finally it is brought to a focus over a certain spot which is unmistakably discovered if the demonstrator is in good psychic condition, and the guide is a good

one. This focal spot is directly over the chosen card, and the hand of the demonstrator is allowed to drop upon the card, and the experiment is successfully concluded.

Variations.

Many variations may be made on the above experiment. Three cards may be selected, and picked out, "one, two, three," by the demonstrator. In this case, however, the guide must concentrate only upon each card in turn and forget the others for the moment, as otherwise the demonstrator may receive confused impulses which will defeat his experiment. An interesting variation is that in which the demonstrator is made to select a "poker hand" from the spread-out pack; or else any combination of cards that may be called for. Moreover, the articles selected may be dominoes, or any other similar objects; even different buttons may be used. The principle, of course, is the same in all instances.

LESSON 77.

MIND-READING—(Continued).

Employing the principle indicated in the last mentioned experiment, the student may perform many experiments of a most interesting nature. The following will give him a general suggestion regarding the same:

The Chess Game.

A game of chess or checkers may be played with the demonstrator blindfolded. The opponent opens the game, and the guide (who must of course understand the game) wills the demonstrator to pick up a certain chess or checker piece, and then place it on the proper square. The piece and the square are found by the demonstrator in the same way as the card is found in the previous experiment.

The Map Trip.

Or, the demonstrator may travel over a selected route on a map, by tracing it with his finger, under the guidance of the will of the guide.

The Hidden Word.

Or he may find a selected word on a page of a book, in the same way. This experiment may form the finish to that of finding the book in the bookcase, as mentioned in previous lessons. Having found the book, he discovers the page, and then points to the chosen word—the principle is precisely the same as in the experiments just given. Of course, these experiments should be well practiced and rehearsed in private, before being attempted in public. The principle once mastered, the details are seen to be easily managed.

The Hidden Name.

Using an ordinary set of child's alphabet blocks, the demonstrator picks, one by one, the letters composing

a selected name. This experiment, simple as it is, seems to the average audience to be quite complicated and very wonderful.

Acquiring the "Knack."

There is a certain "knack" about this class of mind-reading which can be acquired only by persistent and patient practice. The simpler experiments of this class may be performed readily after a few private trials. But the "fine points" of the work are developed only by experience and practice. Therefore, we again urge the student to practice and rehearse each experiment many times. He will find that in a short time his hand will seem to develop almost a "sixth sense." The hand of the trained mind-reader often seems to almost think by itself, so discriminating does it become. A certain "touch" is acquired which almost recognizes the difference between the right and wrong object, etc. Just as the hand of the trained physician or masseur seems to be impelled toward the "sore spot"—just as the hand of the blind man seems to be attracted and drawn toward the object sought by him—so does the hand of the practiced mind-reader seem to be actually **drawn** toward the sought for point or thing. The student will do well to throw himself into the psychic state of the blind man, for that matter—**depending altogether upon the instinctive perception of that part of the mind which governs the hand when the eyes are closed.** The Subliminal Mind comes to the rescue of the blind man, and to the assistance

of the blindfolded mind-reader. It is impossible to convey this idea except to those who have experimented along these lines. To such, a new world has been opened, and new discoveries are made every day, therein. But before the demonstrator can hope to conduct brilliant experiments, he must first acquaint himself with his newly discovered world. And this is done by practice, and practice only.

LESSON 78.

MIND-READING—(Continued).

A still higher class of experiments is that in which the demonstrator **draws** on paper, slate, or blackboard, numbers or figures held in the mind of the guide. These experiments are very startling to the audience, but really are but amplifications of the simple methods already outlined. To master them, the student must needs perfect himself by steady and patient practice. This class of experiments is performed by the demonstrator taking the hand of the guide in his own left hand, as explained in the preceding lessons; then holding in his right hand the pencil or piece of chalk, he moves his hand around the paper, slate, or blackboard until he feels that peculiar impulse to “settle” on a spot. Then he follows the line of the least resistance—the line of the greatest attraction. The same feeling of attraction toward the right spot or direction, and

the same repulsion from the wrong spot or direction, that has been noted already, is met with in these experiments also. The following experiment is typical, and contains the general principle found in all the experiments of the class.

The Drawing Test.

The audience selects a number consisting of one or more figures. The guide concentrates upon the number, **one figure at a time**. The demonstrator follows the procedure above outlined, and finally his hand comes to a rest on the paper, slate or blackboard. He then follows the line of the greatest attraction, or the line of the least resistance and repulsion—and soon he has drawn the **first** figure of the number. Then he proceeds in the same way with the **next** figure, and so on. This class of feats requires the services of a first-class guide. **The guide must mentally draw the figure, step by step**, rather than contenting himself with picturing the figure **complete**. He must assume that the figure is **a route to be traveled over**, little by little, and his mind and will must guide and direct the demonstrator at each little step on the way. It is astonishing how proficient a good demonstrator may become in this class of experiments, after a little practice with a good operator. In some cases the demonstrators will experience a **sudden flash** of inner visioning, and apparently **see** the whole figure standing out in letters of fire in their mind's eye. But this does not always happen, and the demonstrator must accustom himself

to becoming perfectly passive, and allowing the Subliminal Mind to lead his hand little by little, under the impulse of the mind and will of the guide. Above everything else, **avoid guessing** at the number, for this will shut off the activities of the Subliminal Mind. Be perfectly honest in all experiments, and trust implicitly to the leading of the Subliminal Mind.

Variations.

Many variations of this experiment are possible, some of them very interesting and many of them quite startling to the audience. The following are well-known experiments which are variations of the above principle:

Discovering Ages. In this experiment the guide ascertains the age of one of the ladies in the audience, and then has the demonstrator draw it on the board.

Discovering Numbers. In the same way, the numbers of a watch or bank note may be reproduced by the demonstrator.

Letters and Forms. Letters of names may be reproduced in the same way, and words written out. Also squares, circles, ovals, and other figures, or even outline pictures may be drawn in the same way. The principle is precisely the same. This class of experiments usually creates great astonishment in an audience or gathering, but the principle is the same simple one which manifests in all mind-reading experiments. The rest is all variations, attention to interesting detail

and “stage business.” We wish the student to thoroughly understand the general underlying principle—then he need never be at a loss for variations and interesting experiments. It will increase his inventive ability and ingenuity to discover new variations and applications of this general principle.

LESSON 79.

MIND-READING—(Continued).

During the past twenty-five years, or more, there have appeared before the public of this and other countries, a number of professional “mind-readers” giving public entertainments. These performers, of course, have varied greatly in proficiency and ability, some being men of high intelligence, giving entertainments which have attracted some of the world’s best thinkers, while others have been very mediocre and have sought to attract attention and win fame and money by appealing to the public’s love of the sensational. Others have represented various stages between these two extremes. In some cases the methods employed have been questionable, and at times more or less fraudulent. Trickery and collusion have been practiced by some, by means of confederates, “trick codes of questions,” etc. There have, however, been a number of honest entertainers, employing only approved scientific methods free from tricks and collusion. These per-

formers have produced the experiments explained in the foregoing lessons, often “dressing them” up by clever stage business and dramatic interest. The student understanding and having practiced the general principles herein given, may be able to duplicate the honest performances of the professionals, with more or less success—in fact, the student may **become** a professional if he so desires and is willing to devote the time and study required. In addition to the experiments already described, there are a number of equally honest experiments which savor more or less of the sensational, which are performed by the professionals, and which may be also duplicated by the amateur. Following we give briefly the principal experiments of this kind:

The Driving Experiment.

What is known as the “driving experiment” is usually performed by all the leading professionals. This experiment consists in driving along the public streets, blindfolded, and finding some article hidden in some public place. The demonstrator holds the hand of the selected guide, or guides, sometimes being connected to them by a piece of stiff wire. The principle involved is the same as that explained in the foregoing experiments, and requires merely a great amount of self-confidence, dramatic instinct, and long and patient practice.

Other Sensational Experiments.

Other equally sensational experiments are those in which the demonstrator finds a post-office box (known, of course, to the guide); or discovers the combination of a safe, and opens it, and discovers an article hidden in one of its compartments or drawers. This, it will be seen, is merely a sensational variation upon the simple "finding" experiments already described. Finding the name of a person upon a hotel register in a hotel several blocks away, is also a like experiment, performed in the same way. The demonstrator rushes through the streets, blindfolded, dragging the guide after him, and after locating the hotel and the register, the discovery of the page and name is a comparatively simple matter to a clever and well-trained demonstrator with a good guide. There is but one simple principle involved in all of these feats, and that principle once mastered, the rest is merely detail, arrangement, and practice. Some of the professionals have developed such a high degree of sensitiveness to impressions that their feats seem almost supernatural, but to the student who possesses the master-key of the general principle, all locks of mind-reading of this kind may be opened, providing the time, study, practice, and attention to detail be given to the task. When one makes a **business** of these experiments, he will develop wonderful aptitude and ingenuity. We are not seeking to belittle these wonderful manifestations on the part of the professional, but merely seek

to lift them from the category of the supernatural, and place them in the category to which they scientifically belong.

LESSON 80.

TELEPATHIC MIND-READING.

There is a still higher class of experiments which are worthy of the attention and study of the student of mind-reading, which, however, are far more difficult, and which are attended with more or less fluctuating degrees of success, according to the “conditions” existing between the “percipient” and the “recipient” (using the term of the Society for Psychical Research). We refer to the experiments of “pure telepathy,” or thought-transference **without contact**. This is the “wireless telegraphy” of mind-reading, and as yet is in only the experimental stage.

The Higher Experiments.

These higher experiments are usually performed by two persons—the percipient and recipient, sitting apart, either in the same room, or else many miles apart (distance does not seem to be an important factor, providing the proper rapport conditions are once established). The percipient thinks earnestly, and with great concentration, of a word, number, or design, and the recipient either describes or else reproduces on paper, etc., the word, number or design sent to and

received by him. The English Society of Psychical Research conducted a celebrated and extensive series of experiments along these lines, and many volumes of the report of the said society are devoted to the detailed account thereof. These reports will repay the careful reading and study of all students of this subject. The results obtained by the experimenters will astonish anyone not already familiar with them. These experiments were conducted under scientific supervision and test conditions, by disinterested persons, and the results form an unquestioned record and proof of telepathy. Many amateur students have duplicated many of the experiments, and some have gone even still further. Any student or class of students may practice along these same lines, using such simple tests as may occur to them, keeping careful records of the results.

Varied Results.

But, there will be more or less disappointment in the experiments in many instances, for the phenomenon seems impossible to produce "to order," and is therefore unsuitable for public exhibitions or for the purposes of entertainment. At some sittings, the most startling results may be obtained, while at the next sitting utter failure may be manifested. Science has not as yet obtained a full knowledge of the required conditions, and until such time as such are discovered, the whole matter must remain in the experimental stage.

General Conditions.

There are, however, a few general conditions which have been found essential to even partial success in this class of experiments. These conditions are as follows:

1. The percipient or sender must be in an absolutely calm and undisturbed state of mind, capable of concentrating intently upon the thought-form to be sent forth to the other person. He must feel in full harmony and rapport with the recipient—a certain psychic unity is required. He must acquire the art of “visualizing” the thought-form to be transmitted. He must be able to see it clearly in his “mind’s eye” or imagination. He must back up the mental image by his will.

2. The recipient or receiver must also acquire and maintain the harmonious, sympathetic, rapport condition with the other person. He must place himself in as passive and receptive mental condition as possible, and must open himself to every psychic impulse reaching him from that person, just as the demonstrator does in the case of “contact” mind-reading.

The rest is all a matter of practice and above all of “favorable conditions,” the exact nature of the latter not being as yet clearly known to science. Strange to say, the best instances of this kind of mind-reading, or thought-transference, have been more or less **spontaneous** in nature. If we were able to grasp just what conditions were present in such cases, we could reproduce

the phenomena at will. And the time will come when this can be done. It took many years after Morse to discover wireless telegraphy—it may take many years to discover the secret of mental wireless telegraphy, but sooner or later it will come.

LESSON 81.

PSYCHIC INFLUENCE.

In the phenomena of mind-reading, and such phases of telepathy as we have heretofore considered, it will be noticed that the effort to transmit thought-impressions has been confined to the transmission or transferral of objective thought-images, forms, or ideas, to the objective mind of another, by the intermediary of the Subliminal Mind. It is akin to the phenomena of the telephone, in which the sound waves at the sending end of the phone are transformed into the electric or magnetic waves of the instrument and wires, which arriving at the receiving phone are again resolved into sound-waves and reach the ear of the hearer. In the phenomena which we have considered, the objective forms or thoughts are transformed into the inner, subliminal, or subjective activities, which reach the Subliminal Mind of the receiver, where they are again passed into the field of the objective or outer mind. This form of telepathy or thought-transference not only is manifested in the cases of deliberate telepathy

or experiments in mind-reading, but also very often in the spontaneous activities of telepathy which are common in the experience of the majority of persons and which need only to be mentioned to be recognized.

Subconscious Telepathy.

But the above mentioned forms of telepathy form only a very small portion of the manifestations of mental influence or mental transference. The great field of mental transference lies beneath the plane of objective consciousness, and its principal activities are to be found there. In the mental planes beneath that of ordinary consciousness lie fully eighty-five per cent of our mental activities. In those planes are to be found the great fields of the emotions, the "feelings," the subconscious mental activities of all kinds. The subconscious planes of the mind are like a great storehouse of mental material, and a great workshop of mental creative activity. In the earlier lessons of this course we have mentioned the wonderful nature of this part of the mind. Accordingly, we might naturally expect that the majority of the activities of telepathy or mental transference would occur on those planes. And the facts of the new school of psychology tend to verify this natural supposition.

From Subliminal to Subliminal.

It is held by the new school of psychic science that all persons are constantly being affected by the thoughts, feelings, emotions, and general "feelings"

of other persons, some of whom are far removed from them. Not only is subconscious thought contagious, but its "waves" (if we may be allowed to use this inadequate term) sometimes travel long distances and influence those whose minds are attuned in a degree of harmony to their own. These thought-waves tend to influence the feelings of those with whom they come in contact, providing such persons do not understand the methods of counteracting or neutralizing them. In the majority of cases, these thought influences are sent out unconsciously, but those who have mastered the secret of psychic influence have learned to send them forth consciously and backed up by a vigorous will. In such cases the psychic influence resembles the rifle bullet rather than the scattering bird shot of the ordinary thought-wave. The subliminal mind of the person receives these impressions, unconsciously, and they affect the person more or less, according to his or her degree of receptivity. Fortunately, the knowledge of this powerful natural force is known to but few, and also, fortunately, nature has provided an antidote for the bane of malicious and unfriendly psychical influence.

LESSON 82.

PSYCHIC INFLUENCE—(Continued).

History gives us many instances of the employment of psychic influence of the kind noted in the last les-

son. It has always been known that the mind of a strong positive person sends forth emanations which affect the minds of others coming in contact with them. The history of "magic" and of witchcraft is filled with records of the effect of this power. But it has remained for modern science to discover the underlying principles and the laws governing this phenomenon. The discovery of the existence of the Subliminal Mind, and the laws and principles of its activities, renders plain the mysteries which have perplexed the mind of man from the early days of history.

Personal Influence.

The form of psychic influence of this kind is that exerted by persons with whom we come in personal contact. It is well known that some persons seem to possess what may be called a "personal atmosphere," which is felt by others the moment they enter a room, or otherwise come in contact with such persons. Some of these people attract us, while others repel us; some of them awaken a sense of superiority in us, while others seem to automatically cause us to take second place and "play second fiddle." We feel the moods, feelings, emotions, and general mentality of many persons with whom we come in contact, and are influenced thereby to a greater extent than we will willingly admit in the majority of cases. Our impressions regarding persons whom we meet are largely caused by the nature of their mental atmosphere.

Distant Influence.

But the most wonderful manifestation of this form of psychic influence is that which operates at a distance, and is akin to long-distance wireless telegraphic influence, usually widely diffused. In the majority of cases this influence is unconsciously exerted by persons, but as we have said, in certain cases persons have learned to use the power consciously and under the control of the will.

Mental Atmospheres.

Not only persons, but towns, cities, and nations, as well, have their mental atmosphere. Travelers are aware that every large city, even when a few miles apart from another, has an entirely different mental atmosphere from the near-by place. Take, for instance, the mental atmosphere of New York, Brooklyn, and Jersey City—separated from each other only by narrow rivers. Each of the cities has its own individuality and mental atmosphere. A stranger will notice the difference at once. St. Paul and Minneapolis, the “twin cities,” are entirely dissimilar in mental atmosphere. The more widely separated cities of this country, for instance New York, Chicago, Boston, Philadelphia, Cincinnati, Pittsburg, New Orleans, Denver, San Francisco, Los Angeles, etc., each has its individual mental atmosphere. There is no danger in mistaking one for the other. Persons removing from one city or town to another will at once become aware

of the changed mental atmosphere, but after a time will fall under its influence, more or less, and grow like those around them. Some towns are pushing and enterprising, while others only a few miles away are the reverse. The mental atmosphere of a town is started by the earlier settlers, and is added to by each new-comer, the latter usually being affected by the stored-up psychic power of the earlier comers. For the psychic energy endures long after the person originally sending it forth has passed from the scene. Like stored-up electricity, its power is manifested long after the original charging of the battery.

LESSON 83.

PSYCHIC INFLUENCE—(Continued).

Not only cities and towns have their psychic atmospheres, but places, houses, shops, etc., as well manifest this strange phenomenon. There are certain stores that give to one the feeling of confidence and ease, while others seem to convey a feeling of dislike and distrust. Some radiate the air of careful management and prosperity, while others give out the unmistakable though indefinable impression of slipshodness and general inefficiency of management. Private houses also hold for a long time the psychic atmosphere of their tenants. This is not the result of anything observed,

but of something beneath the surface. One may **feel** this psychic influence the moment he enters the place.

Direct Influence.

But aside from the instances related, there exists a record of many instances of direct psychic influence of one mind over another at a distance. The old tales of witchcraft, while erroneously ascribed to supernatural causes and forces, were actualities, and the psychic power of one mind over another was manifested therein. The charms, pow-wows, and other superstitious methods, while in themselves ridiculous and without effect, nevertheless enabled the practitioners to concentrate their minds and powers upon other individuals. Their power over the affected individuals was increased, of course, by the credulity, belief, and auto-suggestions of the latter.

A Typical Example.

In the works of an author writing along these lines, we find the case recorded of an old German physician who was consulted by one of his patients, a farmer, who complained of having his night's rest disturbed by annoying sounds which reminded him of someone pounding iron. He was unable to account for the phenomenon, and sought to be relieved from what he considered a delusion. The physician asked him whether he had any enemies, and he replied that the village blacksmith, an old man of eccentric character, bore him ill-will. The physician then visited the old blacksmith,

and charged him with using magical arts on the farmer. The old man, taken by surprise, admitted the charge, and explained that he was justified in his actions, because the farmer had once cheated him out of some money justly due him, and he was determined to get even somehow. When asked **what** he did, and **how** he did it, he replied: "I hammer a bar of iron every night, and at the same time I think intently of the farmer, and **see him in my imagination** as having his rest disturbed by my hammering." The physician made the farmer pay the debt, and caused the blacksmith to desist. He also instructed the farmer in the art and science of self-protection from psychic influence of this kind.

Good Uses.

In the many schools of so-called "metaphysical science" of the day, we hear much of "absent treatments" in which persons are treated at a distance, by mental means, and their diseases cured thereby. These treatments are performed by the healer "holding the thought" of the patient as in fine physical condition, whereupon in many cases the thought manifests in actuality. This "holding the thought" is really an effort of the imagination in which the mental picture of the patient is held in sight, and becoming impressed upon the Subliminal Mind is transmitted to the Subliminal Mind of the patient, and thereupon affects his physical body. The Subliminal Mind has direct control of the physical functions, it must be remembered. The

various ceremonies of the "treatment" and the various theories upon which they are based, are mere forms. The real effect is caused by the action of the Subliminal Mind, called into effect by the imagination, as above stated.

LESSON 84.

PSYCHIC INFLUENCE—(Continued).

The best authorities upon the subject of psychic influence hold that in "visualization," or **the creation of a strong mental image in the imagination**, lies the secret of this form of psychic transference. They hold that a strong mental picture, created in the imagination, tends to impress itself upon the Subliminal Mind, and is thereby transformed into some subtle form of psychic energy which in turn affects the Subliminal Mind of the other person, acting upon the latter as a strong suggestion, and impelling it to manifest in actuality the transmitted mental picture.

The Secret.

A well-known authority along these lines says of this class of phenomena: "Mental visualization is the key to this class of psychic phenomena. By 'visualization' is meant the forming of a clear, mental image of the things which are to be manifested in actuality. This visualization is to the oculist what the pattern is to

the maker of material things; what the plans are to the builder; what the map is to the mariner; what the mould is to the founder. It is the skeleton around which thought-manifestations are materialized. . . . Before you can draw to you the material needed for building up the things or conditions you desire, you must form a clear mental image of just what you desire to materialize—and before you can make this mental image, you must realize mentally just what you **do** desire. This process is called visualization. You must hold this mental image before you constantly, not as a mere thing of the imagination, but as a something real which you have created in your mind, and which will proceed to surround itself with the material necessary to give it material objectivity or materialization. If you cannot see the whole thing at first, as a mental image, that is, if you are not able to build up a complete matrix by visualization, then do the next best thing (which is really the best thing for the majority of persons) and build a matrix of the **first step** toward the thing, that is the first thing that is needed. Then concentrate upon this first thing until the mental image stands out sharp and clear, and you will find that things have been started into motion. Then you may add a little to your matrix and build up your mental image a little larger and in greater detail. And so on. And here is an important thing. You must mentally **see** the things as actually existing **right now**, and not as 'going to exist' later on. You must realize that the mental image exists right now, else it would lack clear-

ness and effectiveness. Then you must pour into that mental image a constant supply of strong, positive, mental energy, desire-force and will-power, all of which will spread out in the proper direction and affect the material needed to materialize your mental image. By so doing you impart to the mental currents the necessary impetus and direction, and they will operate along these lines, and will proceed to materialize your mental image for you. Things will come your way; people will appear who are necessary to your plans; information will come to you from strange sources and in unexpected times and places; and opportunities will open themselves up to you. . . . Remember, always, this rule: (1) You must **desire** a thing most intensely; (2) then you must earnestly expect it; (3) then you must use your will in the direction of action tending to bring it about. But first of all, you must know exactly what you **do** want, and then proceed to create the mental mould or matrix by visualization—that is, you must proceed to mentally see it as already existing. In the above statement there is enough occult information to fill a series of books, boiled down and concentrated.”

We commend the above statement to the students of these lessons, as containing in the most condensed form the very **essence** of the teaching on the subject in question. It should be read and re-read many times, until its full meaning is grasped, and its principles may be applied. There is the strongest kind of hint conveyed in the few words used—there is much to be found

therein for those who are able to understand the principle of the thing.

LESSON 85.

PSYCHIC INFLUENCE—(Continued).

The authority quoted in the last lesson gives the following interesting and valuable advice along these lines: “There is a selfish use of psychic influence that is quite common these late years, and is employed for the purpose of influencing persons to fall in with the schemes, plans, and enterprises of the person using it. A person forms the mental image of the other person, and then floods him with currents of desire-force, or will-power, or both, at the same time earnestly willing and desiring that he will do as the first person wishes. Visualization is of course used in this connection. This practice, however, fortunately may be defeated by one asserting his individuality and will. Here are a few good rules which I advise you to use when you feel that some one is attempting to influence or ‘treat’ you in this way:

Self-Protection.

“In the first place, steady your mind, and calm your feelings, then pause for a moment and say the words: ‘I AM!’ calmly and forcibly, at the same time forming a picture of yourself as the center of force and power

in the great ocean of mind. See yourself as standing alone and fully charged with power. Then mentally form a picture of your aura extending about a yard on each side of you—your mental atmosphere having the shape and appearance of a great egg-shaped body of electricity. See that this aura is charged with your will-power, which is flowing outward, repelling any adverse mental suggestions that are being sent to you, and causing them to be sent back to the source from whence they came. A little practice will enable you to perfect this picture, which will greatly aid you in creating a strong positive aura of will, which will be a magnetic armor and shield. The affirmation: '**I AM!**' is the strongest known to occult science, for it is a positive statement of actual being. You may use the following affirmation, also, if you please—it has helped many: 'I assert my individuality as a center of force, power and being. Nothing can adversely affect me. My mind is my own, and I refuse admittance to unwelcome suggestions or influences. My desires are my own, and I refuse to admit undesirable vibrations or influences. My will is my own, and I charge it with power to beat off and repel all undesirable influences. I am surrounded with and by an aura of **POSITIVE WILL**, which protects me absolutely. The following denial has proved of the greatest value to many: '**I DENY**, to all or any, the power to influence me against my best interests—**I AM MY OWN MASTER!**' These words may seem simple, but if you use them you will be surprised at their efficacy. You will often be

amused by occurrences following the rejection of 'stray impulses.' You may find that if you have had an impulse to buy a certain thing, or sell a certain thing at a sacrifice, that in a day or so, or an hour or so, you will be approached by some person who will advise you personally to do that same thing, the person being likely to be benefited by the scheme or plan. I do not mean that such person has necessarily tried to influence you psychically, for he may not have consciously done so. But, nevertheless, that is just what has happened, for his desire and will have caused these currents to flow in your direction, and you have felt them. Now that your eyes are open to the fact, you will be amused and surprised to see how many corroborative proofs you will receive. But always assert your individuality as a **center of power**, and all will be well with you in the future in these matters. **YOU ARE NOW STRONGER THAN ANYTHING THAT CAN POSSIBLY BE EMPLOYED AGAINST YOU!"**

LESSON 86.

MENTAL SCIENCE.

The attention of the thinking public has been directed for the past few years to what in a general way may be called "Mental Science," although many other names are used in connection with the general idea represented by the term. By "Mental Science" is meant

the teaching that "thoughts are things," and that "as a man thinketh in his heart, so is he." Those who accept this teaching, under its various names, hold that by the character of his thoughts man may make of himself what he will, in character, environment and attainment. They hold that thought tends to materialize in objective form and conditions, and that a man is what he is by reason of what he has thought, and that likewise he will be in the future by reason of what he is now thinking. This fundamental belief and principle permeates the entire field of "New Thought" and kindred schools of thought and philosophy. Its optimistic spirit is revolutionizing the spirit of the age, and men and women are dropping behind them the old ideas of failure and discouragement, and are moving forward to success with hope, confidence and renewed will power. We give you, in the next few lessons, the essence of this new and vital philosophy—the whole science in a nutshell.

The Underlying Theory.

One of the most perplexing things to the student of this new school of thought is the confusing and contradictory theories advanced by the many teachers. The new student is generally bewildered and often discouraged by these conflicting explanations and divergent basic principles. The best authorities lightly brush aside the many amateur theories advanced by the teachers, and find in the simple theory of the Subliminal Mind a full and sufficient explanation of all the phe-

nomena of Mental Science, under whatever name it may masquerade.

The Subliminal Mind.

The Subliminal Mind has a wide range and field of action. It has control over the physical functions, and is the active principle invoked in all forms of psychotherapy. It has the power of telepathic communication and psychic influence over the minds of others at a distance or near-by. It has the power of moulding and influencing the character of the man, and of causing him to become that which he wishes to be. It has the power of causing the materialization and objectification of one's ideals. In short, it is the seat, center and body of all psychic power and principle. No matter what may be the method employed, or the theory advanced, the Subliminal Mind is the active principle which produces the result in response to the method, and in spite of the theory.

Psychic Force.

The student who has carefully studied what we have taught in the preceding lessons, regarding the Subliminal Mind, will readily see that there is nothing in mental science that cannot be explained by the theory of the Subliminal Mind—nothing that does not correspond with its activities, laws and principles. All psychic force emanates from the Subliminal Mind, and the Subliminal Mind is the active principle in all manifestations of psychic force, of whatever kind or de-

gree. The person who grasps the principles of the Subliminal Mind has in his hands the possibility of all psychic forces, and the manifestations thereof. We wish the student to impress this fact upon his mind, so that he may not be confused by the conflicting theories which he will hear on every side in his study of the subject.

LESSON 87.

MENTAL SCIENCE—(Continued).

One of the most startling propositions of Mental Science, yet one that is verified by the experience of thousands of persons, is the claim that the mind has an **attractive power**—that it is a great magnet drawing to it the thoughts of other persons in harmony with its own; the persons themselves; things, circumstances; environment; attainment. In short, that the mind is the greater source of all attainment, accomplishment, and conditions of body, mind and environment.

The Attractive Power of Thought.

Mental Science teaches that every person draws to himself or herself thoughts, conditions, environment, persons and conditions, in exact harmony with the character of his own thoughts. The theory of “like attracts like” is applied to the world of thought, as well as the world of things. In fact, Mental Science

holds that "Thoughts are Things," and are governed by the laws of things as truly as is the most material thing. It is held that the man thinking thoughts of depression, gloom, discouragement and despair will inevitably draw to himself the thought-currents of others who are thinking along the same line, which currents will increase the degree of his own gloom, and will add fuel to his mental fires. Moreover, it is claimed that not only will such a man attract to himself the gloomy thought-currents of the mental atmosphere, but that he will also attract to himself other gloomy persons, failures, men who never amount to anything, useless people, undesirable companions, etc. Moreover, that he will attract to himself unfavorable environments and conditions, and that these, reacting upon him, will only intensify his original condition of failure and non-success. Thought is like a great snowball—it gathers material of its own kind as it rolls along.

Attracting Favorable Conditions.

But there is a brighter reverse side, says Mental Science. Just as the gloomy man attracts gloomy thoughts, things, conditions, persons and environment, so does the cheerful, hopeful man attract thoughts of others of similar character: persons who are successful and can help him; conditions favorable to his success; and environment calculated to tend to his advantage. In short, "as a man thinketh in his heart, so is he." Mental Science holds that the successful men of the world are those who never allow their minds to dwell

upon thoughts of failure, discouragement, etc., but who always keep before their mental vision the picture of hope, success, confidence and attainment. Mental Science holds that, like Job, many men can truthfully say, "The thing I feared hath come upon me." It also says that the good things that one constantly expects and demands from nature will surely come to him. It quotes approvingly John Burroughs' poem which ends, "I know mine own shall come to me."

Like Attracts Like.

The man with anger in his mind often manages to attract to himself conditions and environment in which anger plays a leading part. In life, one often finds that for which he looks. Life has been likened to a huge looking-glass, which invariably reflects that which we present to it. There are all sorts of things in the world, and we get that which we look for, and about which we think most. In the great "grab-bag" of life there are many prizes and many blanks—things of all kinds and shapes. And we draw to our hand the things in harmony with our mental attitude and the general character of our thoughts. Not only do we grow like the things of which we think the most, but we also attract to ourselves the things in harmony with the character of our habitual thoughts, which, in turn, tend to keep us in the rut which our habitual thought has worn. In the light of this philosophy, many of the things in life which have long perplexed us are seen plainly to be the direct results of mental causes.

LESSON 88.

MENTAL SCIENCE—(Continued).

Mental Science holds firmly to the principle that character may be built, altered, improved and totally changed by scientific thought processes. The general principles are as follows:

Character Building.

Mental Science teaches that we may develop any quality of the mind, or element of character, by holding that particular quality or element constantly in consciousness, or, rather, holding it in the background of consciousness continually, and inspecting it in the field of consciousness as frequently as possible. To do this, the person should build up a clear concept of the quality—that is, he should form a clear idea in his mind of what the desired quality consists. For instance, if Courage is the desired quality, the person should mentally examine Courage from all viewpoints, until he knows the meaning of the term, and all about its manifestations—in short, **he gains a clear idea of it.** Then he thinks of the idea very often. He lets his mind dwell upon it frequently. He carries the thought around with him like a tender memory of a great love. He **imagines** himself in possession of Courage. He forms mental images of himself manifesting actions calling for Courage. Then he endeavors to build up

the quality by practice. He manifests Courage whenever he can find an opportunity therefor. He **acts out the part** of Courage whenever he gets a chance. Moreover, he scrupulously avoids any manifestation of the opposite quality. This course, persisted in, will not only develop the quality of Courage, but will also tend to attract to one the things, conditions, persons and environment conducive to the possession, manifestation and expression of Courage. This general principle may be applied to any given mental quality or element of character—the method is the same in every instance and case.

Destroying Objectionable Qualities.

In the same way, one may destroy and neutralize objectionable qualities of character, or elements of character. This rule is very simple; here it is: **Develop the opposite of the quality you wish to destroy.** Mental qualities run in pairs. Every quality has its opposite. The two opposites cannot exist together at the same time in equal power and strength. Develop one, and the other withers. By developing the quality opposed to that which you wish to destroy, you cut off the mental nutriment of the undesirable quality, and cause it to wither, atrophy and become weak and ineffective. The development of the opposite quality is conducted along the lines indicated in the preceding part of this lesson relating to the development of qualities. Care must be taken to “starve out” the objectionable quality by refusing to allow the mind to dwell

upon it. It should be choked and strangled whenever it dares to present itself to the thought. It should be dealt a sound blow by the will, whenever it dares to raise its head into consciousness. By this dual method of developing the opposite quality, and inhibiting the undesirable one, anyone of sufficient perseverance may destroy any objectionable mental quality or trait of character, just as he may develop any desirable trait or quality.

The System in a Nutshell.

In this lesson we have given you in a nutshell what many writers have required many volumes to teach in detail. With these elementary and basic principles, you have the whole system at your command. The only remaining thing is **actual practice**—and this requires perseverance. If you really want to remodel your character, you may do so by following the above general principles and methods. But there is no royal road to it—you must work for what you get, but the result will pay you for all your trouble and time.

LESSON 89.

MENTAL SCIENCE—(Continued).

Mental Science does not content itself with merely changing one's character, important though that may be. It seeks also to change the environment and con-

ditions surrounding one, in such a way as to secure the surroundings and conditions in harmony with and conducive to the ideals, ambitions, aims and purposes of the person.

Environment.

One's environment consists of the surrounding conditions, influences, or forces, which affect his life and activities. Science recognizes more and more, as time passes, the effect exerted upon man by his environment. Formerly, heredity was held to account for much in the life of a man, and many have supposed that "chance" did the greater part of the remainder. But today "chance" is eliminated from scientific calculation regarding character. Heredity, environment and will are now seen to be the main factors. Environment, in particular, is perceived to exert a wonderfully strong suggestive effect upon the individual and his career. Environment may consist of either physical or mental surroundings, or both. One's place of residence may affect his career advantageously, or the reverse. And, likewise, the mental atmosphere surrounding one may have much to do with his success or failure. Consequently, anything that will improve one's environment will do much for him.

Attracting Environment.

At this point Mental Science steps in with its teaching that man's environment need not be left to "chance" or mere happening. It holds that one may at-

tract to one's self the environment best suited and most conducive to the attainment of his ambitions, ideals and aims. This result, it claims, is accomplished by the silent forces and power of the Subliminal Mind. The Subliminal Mind being impressed by the strong desire and longing of the person for the proper environment sets in force the mental currents and tends to attract to the person the things and persons tending to form the most harmonious environment for him. In many cases, proceeding along the line of least resistance, it finds it easier to work upon the mind of the person so that he will be attracted to some other environment, rather than to attempt to radically change his immediate environment. Many persons, filled with the ardent desire and fierce longing for changed conditions and scenes, have been brought into relations with others, so that in the most natural way the change of residence is effected. At times the circumstances are so peculiar and so marked that one may be almost inclined to attribute the result to supernatural powers. But there is nothing supernatural about the occurrence—it is merely the power of the Subliminal Mind being exerted in one's behalf.

Attracting Circumstances.

Environment and circumstances are brought into effect in relation to the person by the silent but effective power of the Subliminal Mind when urged into activity by the constant and burning desire of the person, accompanied by the visualization of the need. One

need not attempt to visualize the desired scene or particular circumstances—better leave that to the Subliminal Mind, which knows better than one's self what is the best thing for him. One need only visualize the **need**, and see it granted. Demand of the Subliminal Mind that which is needed, and it will attract it to to you, **or you to it**, just as it leads the root of the tree to the distant water or source of nourishment, or as it does the animal to the place in which its food may be found. In using the Subliminal Mind in this way, one is but taking advantage of one of the greatest forces in nature. In fact, it is the force which pervades all nature, and which accomplishes results impossible to the objective mind or intellect. It is the Subliminal Mind which, used unconsciously, manifests as instinct. Used consciously and with understanding, it gives us INTUITION, and still more. It not only illuminates the inner mind, but also attracts to us that which we need from the outer world.

LESSON 90.

MENTAL SCIENCE—(Continued).

Mental Science also teaches that there are great powers of thought activities possible under the plane of the ordinary consciousness, or objective mental processes. There is what is known as sub-conscious

thought, which may be taken advantage of by the person who knows its laws.

Sub-conscious Thought.

In the earlier lessons of the series, the student will have perceived that the ordinary conscious mind comprises but a small portion of the area or field of the mind. The great Subliminal Mind comprises the greater portion of the mind of man. In addition to the many wonderful possibilities of its activities, as indicated in the preceding lessons, there is to be found in its special plane certain thought activities which may be pressed into service. A little practice will give one the "knack" of passing on to the great sub-conscious plane of thought many perplexing problems and difficult situations. For instance, if one finds himself unable to decide a certain question, or to solve a certain course of conduct or action, he will do well to dismiss it from his objective conscious mind, and to pass it on to the sub-conscious, with the silent mental command, "Attend to this for me," and at the same time feeling the confident expectation that the sub-conscious mentality will obey its orders and do its work. The **mental command** should be accompanied by the **confident expectation** that the command will be obeyed. It will be found that when the matter is again taken up by the conscious mind, it will have been either entirely solved, or else "licked into shape" so that the conscious mind will be able to take hold of

it in its new shape and complete the few finishing touches required.

Power of the Sub-conscious.

As wonderful as this may seem at first, it is really no more so than the more familiar work of this great field of the mind. Every one knows that when one takes up a task which he is learning to perform—some new and unaccustomed work—he will find that when he takes it up the next morning after the first hard attempt, he will find himself much improved and much more accustomed to the task. The piano player, the typewriter, and everyone using tools has experienced this fact. The boy who is learning to skate finds that his sub-conscious mind has been at work during his sleep, training his nerves, muscles and legs to co-ordinate in the task of enabling him to skate—but the boy does not know the reason of the occurrence. When one trains his sub-conscious mind in this way, it will do much of the drudgery of mental work for him away down in the regions below consciousness. The sub-conscious faculties work while one sleeps. In fact, when the objective faculties are asleep the sub-conscious faculties of the Subliminal Mind do their best work. One can dismiss a troublesome matter with confidence, before going to sleep, with the assurance that the sub-conscious faculties will have performed valuable work for him when he wakes up in the morning.

Genius.

That great mystery of the mind which men call "genius" is largely, if not entirely, due to the activities of the Subliminal Mind under exceptional stimulus and conditions. While everyone is not born a genius, many may develop genius in themselves by training the Subliminal Mind to think out things and work out problems for them. The **silent demand** and **confident expectation**, coupled with earnest practice and gradual development, will do much to awakening in one that wonderful and highly prized gift of nature called GENIUS. Genius is developed by demanding it of the Subliminal Mind, and insisting that the latter bring it to light, at the same time developing and training the faculty by exercise and work, as indicated in this lesson.

LESSON 91.**PSYCHO-THERAPY.**

"Psycho-Therapy" is a term applied to the various systems of mental healing which have gained so much popularity during the past twenty or thirty years. It is a broad term, and covers all of the various schools or systems of the healing of physical ills by the power of the mind. In its broadest sense it also includes the systems of methods of healing in which the healer believes that divine aid is given him in his healing work, but which the scientific investigator knows really to be based on the operation of the Subliminal Mind.

Various Systems—One Force.

The student of psycho-therapy is at first likely to be confused by the variety of systems of mental healing, and the conflicting theories advanced to account for such cures. He perceives that all of the schools and systems of mental healing are meeting with more or less success, and are making certain percentages of cures. But he also sees that each particular school or system has its own particular theory which it holds to be the basis of the cures made. In many cases the claim is made by the adherents of the particular school that its own special theory or creed is the only true one, and that all others are pretenders and counterfeits. But the student, examining the other schools and systems which are so denounced, soon discovers that they are making cures in about the same percentage as that of the claimed "only" system or school. There can be but one conclusion possible after a careful examination and investigation, and science has arrived at that one, namely, that **there is one common mental principle underlying all the systems, and that all the cures are made by virtue thereof**, the special theories of the various schools and systems having no real importance in the healing, except as a means of helpful suggestion and optimistic uplift.

The Secret of Psycho-Therapy.

The conclusion of science is that all of the various cults, semi-religious denominations, schools of mental

or spiritual healing, faith cures, and many other systems as well, perform their cures by virtue of the activities of the ideative or imagining faculties of the mind, which latter call into play the latent powers of the Subliminal Mind. The only part played by the various creeds, dogmas and beliefs of the various cults and schools is that of often lending a helpful suggestion, and thus aiding the cure. For instance, if the patient believes that his healer, or his school of healing, is able to invoke a divine principle of cure—a supernatural power of healing—it is extremely probable that the patient will receive great benefit from the treatment along the lines of mental suggestion. The Subliminal Mind is known to have direct control of the physical functions and physiological activities, and anything that will arouse its power along certain lines will be practically certain to obtain results. Then again, when it is remembered that the Subliminal Mind is constantly open to suggestion, it will be seen that strong suggestions of any kind, good or bad, will tend to direct the activities and powers of the Subliminal Mind to the manifestation of health or disease, according to the nature of the suggestions. Upon this general principle, science holds that **all** mental healing is based, and that by reason of the activities of the Subliminal Mind **all** psychic, mental or “spiritual” healing is performed. The elaborate theories and creeds of the healing cults, and their often fantastic methods, are merely secondary factors, having no real efficiency beyond their possible suggestive value in the direction of their effect upon the imagination of the

patient. An understanding of this principle will save the student much confusion and perplexity.

LESSON 92.

PSYCHO-THERAPY—(Continued).

The effect of the imagination upon the physical states and conditions has long been recognized by the medical profession and by all students of psychology. Medical history is filled with the records of many cases in which men have fallen very ill by reason of pure imagination, death having ensued in some cases. An equally large number of cases are recorded in which men have recovered from very severe diseases by reason of their imagination having been awakened by some outside suggestion or other cause.

Power of the Imagination.

Science was for a long time perplexed and puzzled by the phenomena of the cause and cure of disease by the power of the imagination. The imagination was regarded as a most unreal manifestation of mind, and akin to pure fancy and idle dreaming. But modern psychology has disclosed the fact that the imagination is really the inventive or creative faculty of man's mind, and is the direct cause of the greater part of his mental activity along constructive lines. Moreover, physiology has discovered that the imagination operates **inwardly** as well as outwardly—upon the physical organism as well as upon the things of the outer world. The two

branches of science have joined their discoveries, and have thus disclosed a new principle of healing. It was not until the discovery of the existence of the Subliminal Mind that science was able to bring psychology and physiology together under a common theory, and thus scientifically explain the psychological basis of physical cures. From the region of superstition and fantastic theorizing of the cults, science has now brought psycho-therapy into the region of the recognized and established branches of the healing science.

Disguised Mind-Power.

The history of medical science gives us the story of the success of many queer and often ridiculous methods and instruments of cure. Nearly every conceivable thing has been used as medicine—nearly every possible theory has been applied—and, strange to say, they have nearly all met with a greater or less degree of success. None has met with absolute failure. This seemed astounding until it was realized that the virtue of the majority of cures lies in the effect of the imagination and will of the patient, which in turn operate upon his Subliminal Mind, which has control of his physical functions. Anything that will inspire faith in the patient and arouse his imagination in the right direction, and cause his sub-conscious will-power to operate, will tend toward bringing him to a normal physiological condition. Here we have the secret of the marvellous records of healing by “charms,” quaint potions, sacred relics and places, queer ceremonies,

“pow-wows,” incantations, etc., as well as the equally ridiculous drugs and appliances which have risen into prominence during the history of medicine. Science sees that there has been no virtue in these cure-performing things themselves, but that there has been much virtue in the effect they produce upon the imagination of the patient, thereby arousing his Subliminal Mind into activity and power. **If a brass door knob is earnestly believed in as an infallible cure, there will be thousands of persons healed of severe ailments by that same door knob.** And yet the door knob will be absolutely devoid of healing power in itself. Its only virtue—and that a **great** virtue—is in the effect it may produce upon the minds of afflicted persons. Here we have the secret of nearly all forms of healing. **ALL HEALING IS REALLY PERFORMED BY THE SUBLIMINAL MIND. WHATEVER AGENCY AROUSES THE SUBLIMINAL MIND TO ACTIVITY IN THE RIGHT DIRECTION IS A VALID THERAPEUTIC AGENT.**

LESSON 93.

PSYCHO-THERAPY—(Continued).

There are as many methods of calling forth the power of the Subliminal Mind as there are theories regarding the nature of mental healing. The wonderful success of the Christian Science movement has caused many other schools, cults or semi-religious organizations to

enter the field. Christian Science and its imitators attribute their cures to the bringing of the patient into a conscious realization of his relationship to the Divine Mind. Disease, they contend, is but an error of mortal mind, and is dispelled and driven out by the rejection of the latter and entrance of the soul into the higher and truer consciousness.

Explanation of Christian Science Cures.

The "treatments" given by Christian Science practitioners and their competitors consist mainly of a denial of the errors of mortal mind and the affirmation of the true consciousness of the reality and "onlyness" of the Divine. Everything not of Divine Mind is denied existence, and the patient is brought into an exalted mental state in which disease is seen to be non-existent and "an error of mortal mind." The true mental state is held to be one of the consciousness of perfect health. The patient, accepting these ideals and denying the existence of the diseased conditions, naturally brings the most powerful suggestive influence to bear on the Subliminal Mind, and the latter, acting according to its suggestible nature on the one hand and its control over the physiological functions on the other hand, begins to remodel the physical organism along the lines of the ideal presented to and accepted by it—and the healing begins, and is continued in the same way. Christian Science healing, and that which resembles it, must not be dismissed as an illusion or the result of mere credulous acceptance or pretense. It is

far more than this. It is the result of purely scientific psychological principles, called into operation by a purely speculative and assumed theory. Any other theory that would awaken the Subliminal Mind in the same manner would undoubtedly prove equally efficacious. Christian Science and its imitators, or correlated schools or systems, have made many wonderful cures, and will continue doing so as long as the people accept and believe in the potency of their claimed principles. If faith is lost, the cures will cease. This has ever been the history of the various forms of "faith cures" of all kinds and times, and the principle continues true regarding the modern systems of "faith cures" such as we have mentioned. For these schools and systems are nothing but the old familiar "faith cure" principle, given new names and dressed up with new theories.

Other Faith Cures.

There have been many so-called "divine healers" of past and present times who have made many cures by their pretended religious inspiration and divine power. The world calls these people "impostors," but they were for the most part self-deceived, and often did much good to the people who sought relief at their hands. The well-known case of "Dowie, the Prophet," is a typical example of this form of healing. "Schlatter, the Divine Healer," who cured thousands of persons in the West several years ago, is another. These people claimed to have power from God to heal people—and they made their cures in many cases. But their

so-called "power" is seen by science to consist merely of the ability to arouse faith, expectation and hopeful imagination by suggestions given to their patients and the consequent arousing of the power of the Subliminal Mind in the direction of cure. Their power is no more than that of the brass door knob previously alluded to. The faith and belief of their followers and patients aroused the only principle of psychic cure—the power of the Subliminal Mind.

LESSON 94.

PSYCHO-THERAPY—(Continued).

Science has discovered methods of applying psychotherapy in such a manner as to obtain the fullest results of the "faith cure" practitioners without the necessity of the patients accepting any new creed, doctrine, belief or dogma. Science has discovered that suggestion, given either in the hypnotic or ordinary waking state, and accepted by the patient, will start the Subliminal Mind into operation in the same way as do the suggestions of the "faith cure" cults and schools. Moreover, in the scientific method the suggestions may be directed more forcibly to certain organs or parts of the body intelligently, instead of in a haphazard, scattering manner. The patient is not required to exercise any particular faith in this method—all that is required of him is that he assume a passive

and receptive mental attitude and refrain from opposing and antagonizing the suggestions given him.

Healing Suggestions.

Therapeutic suggestions are given in precisely the same way that the suggestions are given in the cases mentioned in the earlier lessons of this series, in connection with suggestions in the waking state, or in hypnosis. The patient is placed in a comfortable, easy bodily position and is directed to assume a calm, quiet mental attitude. The suggestionist then gives him a suggestive talk calculated to produce a restful, peaceful state of mind and a passive mental condition. Having secured this condition, he begins to suggest forcibly, positively, earnestly and continuously the idea of **HEALTH**. He pictures the troubled organs or parts of the body as being filled with the strong vital force of the Subliminal Mind—the very **LIFE FORCE** of Nature. He holds up the mental picture of Nature sending her healing forces through the body of the patient, building up, repairing, carrying off the waste material and diseased tissues, and replacing these with new, strong, healthy materials obtained from the blood. The stomach is pictured as performing its functions in the natural, healthy manner, and thus obtaining nourishment for the entire body. The other organs are pictured as doing their work in an equally efficacious manner. In the case of special organs, the suggestions may be directed especially to them. The organs of the body may even be suggested to as one would to an individual.

They may be spoken to directly and perfect service demanded of them and instructions given them. These suggestions should be fairly "pounded into" the diseased organs, just as one would suggest to a refractory child. These suggestions should be made in the form of DEMANDS and ORDERS. The Subliminal Mind accepts suggestions of this kind, and, if they are continued persistently, will proceed to materialize them in physical form.

Details of Suggestions.

The practitioner should re-read and carefully study the previous lessons dealing with hypnotic suggestion, and adapt the principles thereof to the work of healing. The appeal in either case is to the Subliminal Mind, and the methods employed are precisely the same. The Subliminal Mind is suggestible, and may be ordered to do things, and will comply with positive and persistent demands made upon it, in psycho-therapy as well as in hypnotism or ordinary suggestion. The practitioner who has experimented with ordinary or hypnotic suggestion generally makes the best kind of psychic healer, for he has mastered the general principles of suggestion and has acquired the "knack" of applying them. The practitioner will gain confidence and power along with practice. Let him begin by curing a few headaches, etc., and he will easily proceed to more important cases. If he wishes to make a profession of psychic healing, he should study physiology, etc., from some good text

books or courses, and thus learn the location and functions of the various organs.

LESSON 95.

PSYCHO-THERAPY—(Continued).

But the principles of psycho-therapy extend further than the personal treatment of patients referred to in the preceding lessons. One of the principal features of the new “faith cure” systems, and the other systems modelled thereupon, is what is known as “absent healing,” or the healing of patients at a distance from the healer, by means of some form of thought-transference. Some of the schools claim that telepathy is the basis of their absent treatment, while others disclaim this and assert that “everything is one in Spirit,” and that, there being no such thing as space, a treatment given by the healer **here** is efficacious to the patient **there**. But whatever the theory, science holds that in all cases of absent healing, where the result does not arise from previous suggestions of the healer or the auto-suggestion of the patient, there must be a manifestation of thought-transference such as we have described in the preceding lessons.

Absent Treatment.

In some cases the so-called absent treatment arises from the auto-suggestion or awakened faith of the pa-

tient, the treatment by the healer having but little to do with the case. Or, in the same way, the suggestion of the healer (acting as a post-hypnotic suggestion) serves to awaken the Subliminal Mind of the patient to the extent that it proceeds with the healing work. But, aside from these cases, there is a mass of excellent evidence tending to establish the fact that absent healing by some form of thought-transference is efficacious and easily demonstrated in many cases. The best conditions seem to be that of sympathetic rapport and expectant attention on the part of the patient, but there are many cases on record among the healers in which the patient was not even aware of the giving of the treatment, or that the healer had been employed, but still the results manifested themselves. That the Subliminal Mind may be reached in this way, and may be aroused to activity in the direction of promoting the healing of disease, is no more wonderful than that the Subliminal Mind may be reached in ordinary thought-transference or telepathy, and urged to activity along other lines. The principle is precisely the same, and one is as wonderful as the other, but not more so.

Methods of Absent Treatment.

There are many methods of giving absent treatment, but one that is commended by the best authorities is that in which the patient is instructed to place himself or herself in a comfortable bodily position and a restful mental attitude at the expected hour of treatment, **just as if the healer were there in person at that hour. The**

healer likewise mentally places himself in the same condition at the time as if he were present with the patient in person. The patient should endeavor to form the mental image of the healer being present, and the healer should endeavor to mentally see himself in the presence of the patient, with the patient before him. Then, addressing his patient mentally, as if he were there before him, the healer proceeds to give the same suggestions and advice that he would give the patient were he actually present before him in person. the healer should use the same tone (mentally) and in every way give the treatment just as he would in the case of the presence of the patient.

Development.

A little practice in this way with friends with trifling ailments often develops a wonderful healing power in the student. Many professional psychic healers have been developed in precisely this way. The healer who understands the scientific principles involved in this class of healing has an immense advantage over the one who merely bases his practice upon some vague, fanciful metaphysical theory or speculation.

LESSON 96.

PSYCHOMETRY.

In addition to the psychic phenomena of mental influence, hypnotism, telepathy, etc., which we have con-

sidered in the preceding lessons, which are perceived to be due to the activities of the Subliminal Mind, there is also another class of psychic phenomena, also based upon the same activities, but with which science is not as yet sufficiently familiar to speak authoritatively. This class of psychic phenomena which still remains in the experimental stage of investigation is that which comprises the phenomena known respectively as psychometry, clairvoyance, clairsaudience, crystal gazing, etc., and which we shall now consider.

What Is Psychometry?

Psychometry is the term applied to the activities of the Subliminal Mind whereby it is enabled to "sense" from inanimate objects the previous associations thereof. The psychometrist, in some way as yet not understood, is enabled to get into psychic rapport or communication with the previous environment of the object. Whether this is accomplished by reason of some peculiar quality of objects which is sensed by the Subliminal Mind, or whether the Subliminal Mind is enabled to open up psychic communication of some sort with distant scenes, is a disputed point. The last theory would seem to satisfactorily explain "space psychometry," in which the distant scene is perceived; but when it comes to the perception of scenes and events long since past and no longer in existence, it would seem that we must admit a something like "memory" on the part of the atoms or particles of the substance of the object, or on the part of the universal ether of

space, with which memory the Subliminal Mind in some way comes in rapport. But if, as the oculists claim, all space is filled with a Universal Mind, of which the Subliminal Mind is a portion or aspect, then it is easy to see how the Subliminal Mind may come in rapport with the records of that Universal Mind. But this is entering too much into the realm of **theory** for the purposes of these lessons. We must content ourselves with the **facts** of the case.

Classes of Psychometry.

Psychometry is really but a phase of clairvoyance. It is really clairvoyance induced by some associated object. The following classes of psychometric phenomena comprise the greater part of this phase of the phenomena of clairvoyance:

1. In this class the psychometrist takes an article associated with a person, for instance, a handkerchief, glove, etc., and is enabled to come in rapport with that person, and thus ascertain his present whereabouts, his character, disposition, actions, etc., etc.

2. In this class the psychometrist, in the actual presence of a person, comes in rapport with his previous life history, associations, etc., and is enabled to "tell his past" as if reading the pages of a book, turning the leaves backward.

3. In this class the psychometrist comes in rapport with the former location of an object, such as the place from which it came, as in the case of a mineral from a mine, or a piece of stone from a mountain, etc. A

higher manifestation of this phenomenon is had when from the object the psychometrist is enabled to tell the scenes in which the object figured, such as the battle field from a bullet, etc.

Psychometry being a phase or form of clairvoyance, it is governed by the general laws thereof, which we shall consider in a subsequent lesson of this series. The records of psychic research contain many cases in which marvelous psychometric power has been manifested.

LESSON 97.

CLAIRVOYANCE.

Clairvoyance is a term meaning, literally, "clear seeing," and is applied to the psychic phenomena in which the clairvoyant is enabled to sense or perceive past, future or distant events by means independent of and transcending the ordinary senses. Science now perceives clairvoyance to be a part of the phenomena of the Subliminal Mind, although it does not understand the **exact** nature of its operations. It remains for time to develop and unfold our knowledge of this wonderful subject. The fact of the existence of clairvoyance is proved by the records of the various societies for psychical research, notably the English Society for Psychical Research, whose reports contain undoubted evidence regarding the fact of this class of psychic phenomena. There are three general classes of clairvoyant phenomena, as follows:

(1) Space Clairvoyance.

In space clairvoyance, the Subliminal Mind comes in rapport with scenes and happenings in distant parts of the world, and is enabled to perceive the same almost as vividly as if the happening or scene was in full view of the ordinary senses of sight. Distance and space seems to have no obstructing effect upon this power—in short, space seems to be wiped out entirely, and a thousand miles becomes as an inch. The best theory advanced to account for this phenomenon is that the Subliminal Mind is part of the Universal Subliminal Mind, and may come in rapport with any perception of knowledge contained within that Universal Mind.

(2) Past-Time Clairvoyance.

In past-time clairvoyance, the Subliminal Mind is enabled in some wonderful way to come into rapport conditions with the scenes and happenings of the past. Some startling examples of this class of the phenomena are recorded by the psychical research societies, and the fact of its occurrence is well established. The only possible theory seems to be that in the Universal Subliminal Mind there exists something akin to memory, or mental records; and the Subliminal Mind of the individual is enabled in exceptional cases to come in rapport connection with the same, and thus read the records of the past.

(3) Future-Time Clairvoyance.

In future-time clairvoyance, the Subliminal Mind is enabled to sense events and happenings which have not

.

as yet occurred. This statement would seem to contradict the ordinary facts of human experience, were it not for the fact that the phenomena in question are too well supported by actual experience and fact to be denied out of existence. The psychical research societies have collected many well authenticated cases of the manifestation of this form of clairvoyance. The only possible explanation seems to be that the Subliminal Mind, being cognizant of present conditions unperceived by the objective mind, is enabled by its power of absolute deductive reasoning (referred to in previous lessons) to reason from present cause to future effect with almost absolute accuracy, and thus foretell what will occur in the future by reason of what it perceives in the present. This theory takes the phenomena out of the supernatural class.

Clairaudience.

Clairaudience is that form of clairvoyance in which the Subliminal Mind is enabled to **hear** instead of **see**, in space and time. It is often found in connection with clairvoyance, and seldom manifests independent of the latter; although clairvoyance often manifests without clairaudience.

LESSON 98.

CRYSTAL-GAZING.

Crystal-gazing is a form of clairvoyance in which a clear crystal, or similar object, is used to “open up” the clairvoyant power or rapport condition.

Forms of Crystal-Gazing.

The use of the crystal or similar object for the purpose of establishing psychic rapport conditions has been known to the race from the earliest days of history, and before. It has been employed by all races of men, in all times, and in many forms. Professor Lang, an authority on the subject, says that the natives of New Zealand use a drop of blood; the Fijians, a hole full of water; the South American tribes, the polished surface of a black stone; the American Indians, water and shining pieces of flint and glass; the Romans gazed into a pond, etc., in order to develop the psychic condition of clairvoyance. The English editor, Mr. Stead, says: “There are some people who cannot look into an ordinary globular bottle without seeing pictures form themselves in the crystal globe, without any effort or will on their part. Crystal-gazing seems to be the least dangerous and most simple of all forms of experimenting. You simply look into a crystal globe the size of a five-shilling piece, or a water bottle which is full of clear water, and which is placed so

that too much light does not fall upon it, and then simply look at it. You make no incantations, and engage in no mumbo-jumbo business; you simply look at it for two or three minutes, taking care not to tire yourself, winking as much as you please, but fixing your thought upon whatever you wish to see. Then, if you have the faculty, the glass will cloud over with a milky mist, and in the center the image is gradually precipitated in just the same way as a photograph on a sensitive plate."

Crystals, Etc.

Some who practice crystal-gazing purchase expensive cut crystals, while others obtain quite good results from simple glass marbles or spheres. Others use watch crystals laid over a piece of jet black cloth, velvet being preferred for this purpose. Others use polished metals, mirrors, etc. Some prefer a large drop of ink poured in a small dish or cup; some fill a small cup to the brim with the blackest ink procurable. Some have specially prepared cups, the inside of which are enameled or painted a jet black, the cup being filled with clear water for the experiment.

How to Proceed.

The crystal-gazer sits in a quiet room, generally alone, and after a period of preliminary mental concentration or contemplation he turns his back to the light and places the crystal, or other object of gazing, before him on a table, generally resting it upon a

piece of black velvet or other cloth. He then calmly gazes into the surface of the crystal, endeavoring to sink into the dreamy passive psychic condition of contemplation. Some make funnels of their hands, like opera-glasses. Some remove the lenses from an old pair of opera-glasses and use it for this purpose. They wink whenever inclined, and avoid straining the eyes. (The method of practicing the "hypnotic gaze" given in a previous lesson may be employed with good effect here.) It often requires many experiments before anything is perceived. An English authority says that by the use of the imagination in the direction of "seeing" things in the crystal, the power of **actually** perceiving them may be developed. The first indication of clairvoyance in crystal-gazing comes in the form of a sort of "cloudiness," or "milky mist" in the crystal, from which may emerge a face, or a scene, which, as an authority says, "manifests like the gradual precipitation of a photograph upon a sensitive plate in the developing room." In some instances, crystal-gazers report that the misty cloudiness develops into an **inky** cloudiness, out of which the pictures emerge.

Crystal-gazing has become quite fashionable of late years, and is frequently used as a means of development of higher clairvoyant powers.

LESSON 99.

PSYCHIC DEVELOPMENT.

The powers of the Subliminal Mind, in the direction of clairvoyance and kindred phenomena, may be developed, increased, and unfolded by practice along certain lines. Patience and perseverance are required in this as in everything else. In this and the succeeding lesson we give you the cream of the instruction along these lines, with all unnecessary details omitted. You will find here in condensed form that which many books have presented in elaborate form. Do not let its simplicity cause you to lose sight of its real value.

Rules for Development.

1. **Develop gradually and slowly.** Do not attempt to rush matters. Natural development, which is always gradual, is preferable to psychic "hot-house methods." An eminent authority says: "Students often ask how this psychic faculty will first be manifested in themselves—how they may know when they have reached the stage at which its first faint foreshadowings are beginning to be visible. Cases differ so widely that it is impossible to give to this question an answer that will be universally applicable. Some persons begin by a plunge, as it were, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience

does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura; others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes, or colored clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on other planes during sleep. Another authority says: "Very many persons possess fair degrees of simple clairvoyance, varying from vague impressions to the full manifestation of the faculty. One may have 'intuitions,' 'notions,' 'presentiments,' and the faculty of getting ideas and knowledge regarding other persons and things, independent of the ordinary senses and mental processes. Some manifest certain degrees of psychometric powers which develop rapidly by practice. Others find themselves in possession of certain degrees of the power of 'scrying' through crystals. The phases of time-clairvoyance, present and future, and of the higher forms of space-clairvoyance are far more rare, and but few persons possess them, and still fewer persist in the practice until they develop it. They lack the patience, persistence, and application necessary for scientific development of the psychical faculties and powers."

A Useful Preliminary.

It will be found that proficiency in the art of Mind-Reading, as instructed in some of the preceding lessons, will tend to develop and unfold psychic powers in the student practicing the exercise given under the subject of Mind-Reading. The peculiar psychological condition of passivity and receptivity, which is so difficult for the beginner to acquire, is brought into activity and habitual ease, by the practice of our exercises in Mind-Reading. The experiments of the higher forms of telepathy and thought-transference also tend to increase the receptivity and psychic sensing of the Subliminal Mind. In fact, the practice of any form of psychic science, as taught in these lessons, will aid the student in developing the other faculties, and in becoming proficient in all the lines of psychic science. We have so arranged these lessons that the student is gradually taken from the simple to the more complex forms of psychism, in a natural and scientific process of development and unfoldment.

LESSON 100.

PSYCHIC DEVELOPMENT—(Continued).

2. **Practice Concentration.** The student seeking for psychic development should practice concentration and

mental "one pointedness," or mental focusing. The most simple and efficacious method of developing the powers of concentration is to practice on familiar objects. Concentrate on a book, a pencil, or an article of clothing. Turn it over and examine it carefully. Think of it, where it comes from, the process of its manufacture, its uses, its general history, its probable fate or end, etc., etc. In short, shut out all other objective consciousness, and concentrate on the object and your subjective thoughts regarding it. By varying the object, you will avoid monotony and at the same time increase your powers of concentration. You may vary this by concentrating on sounds instead of sights. Listen for some particular sound among the many sounds reaching your ears. Endeavor to distinguish its peculiarities, etc. The whole object is to accustom your attention to concentrated effort.

3. Practice Visualization. The student should seek to develop his imaging faculties. He should reproduce scenes from his memory, until he is able to almost actually "see" the distant scene of long ago. In the same way the imagination may be trained to picture possible scenes of the future. In this way, the imaging and ideative faculties of the mind are given exercise, development, and training, so that the Subliminal Mind may find them ready instruments of re-presentation to the field of consciousness. The Subliminal Mind is always prepared, but it requires

effective instruments for communicating with the ordinary planes of consciousness. Exercises of this kind furnish these.

4. **Practice Psychic Manifestation.** But, after all, the best form of practice is the actual practice of the manifestation of the psychic phenomena themselves. This gives not only development practice, but also furnishes actual experience. The student may begin by practicing psychometry. Let him take bits of stone, or other strange objects, and placing himself in a passive mental state, let him allow his mind to **picture** the former associations and environment of the object. Then, a bit of clothing of some person may be experimented with. Study what we have said regarding the various forms of psychometry, and endeavor to reproduce some of the phenomena of each. Take your time. Do not be in too much of a hurry. Remember that you are developing what is practically a new sense, and you need the same patience and practice that you, as an infant, had in developing the use of your more familiar senses. You must crawl before you can walk. The infant sees but dimly for many weeks, and must gradually accustom its eyes to forming the proper focus, etc. The same is true of the development of the psychic senses. You may also practice with crystals or similar objects, until you accustom yourself to the fact of sensing distant objects, etc. Some persons always use the crystal in clairvoyant work,

while others induce a semi-hypnotic condition in themselves. The crystal plan is preferable for many reasons.

No Royal Road.

There is no royal road to psychic development. Here, as everywhere, the only thing that really counts is patient practice, and persistent application. There is no "secret method" which when purchased will at once place you in possession of all occult knowledge and psychic power. Beware of those who claim to hold "secret methods" of this kind, which they seek to sell you at a large price. They are simply after your money, and have nothing to offer you in return. The scientific method is the only true method, and it may be summed up in a line or two, as follows: (1) Study, re-study, examine, consider, and investigate; (2) practice, experiment, demonstrate; (3) keep on studying and practicing, experimenting and demonstrating. For there are always heights to be climbed, and peaks to be surmounted, no matter how far and high you may have traveled. The mountain of science has never been "topped" by man. When the high peaks are reached, there is seen to always be still higher. And the topmost peaks are always hidden in the clouds. But this need not discourage anyone, for the true student finds his greatest satisfaction in accomplishing step by step—discovering, investigating, experimenting, proving, and demonstrating, each in turn.

Caution.

Let no psychic investigation lead you to surrender your individuality to others. Always keep yourself positive in spirit, and assert your own individual Ego. Every individual is a center of psychic power and force, and he should not surrender his identity. Draw to yourself that which you need for your development and attainment, but beware of being drawn into the vortex of any other person's psychic center. You may avoid this by the methods of self-protection given in these lessons.

Final Words.

You have read these lessons rather hastily, and have therefore allowed some of their best teachings to escape your attention. You should now read and re-read these lessons, for they contain a great amount and variety of important information. No one can hope to absorb it all at one reading. Each time you read and study these lessons, you will find something new in them, which had escaped your notice before. Moreover, you will find that new meanings will dawn upon you—you will see the old things in a new light. **These lessons have been purposely written in this way.** “Milk for babes, and meat for strong men.” The babe will find only psychic infant food in these lessons. But as he grows in understanding he will find in them stronger psychic food. Finally he will find the psychic meat

which will make muscle and bone for the man. Each in its own way—each in its own time. But you will not perceive this until you have climbed the mountains. And if you do not climb them, you will not perceive it at all. **The information is here**—it depends on yourself how much you get out of it. You will find it quite worth your while to “stick close” to these lessons, and to demonstrate their principles.

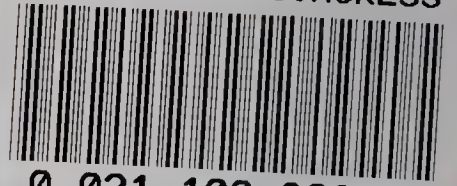
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